Zambezia--133 E-5 (1930-1931) 1935, 1936 5934 Uns 5934

Plate XII

A. — Festival of Candlemas: libation to a heaven.

B. — Cipoya women feasting the *dry* after a festival.

Zoömuseo--135 E-S (1890-1891) 1890.1890 GP24 Uns GP24

Plate XIV

A. — Festival of the Comadres (February 5). Dance around a banner.

B. — Festival of the *mal'ka*: Indian beating a drum near the effigy of a demon (*mal'ka*).

C. — Cápaya Indian in prayer before the capsules containing magical substances.

D. — Cápaya Indian in his festival attire (wig, festive clogs, etc.).

J. La Barre E-0 (1937-1938) 1965
BF24 Ura BF24
Chipaya

Plate 10.—Ura and Chipaya carrying and spinning. Top: Ura woman with log on sacred hook. Below, left: Chipaya man in upright loom. Below, right: Chipaya woman spinning. (Courtesy Alfred Métraux.)

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evidently there has been mingling with the Killas since types of features characteristic of that group are to be found.

Aside from their agricultural and pastoral activities, the most outstanding feature of this village is its religion, which, although it does not basically differ much from the Aymara beliefs and rites, has been preserved in a purer form. Their idolatry is characterized principally

Group of Chipaya Indians.—Photo Summer Institute of Linguistics in Bolivia.

by the veneration and deification of geographic accidents such as mountains, rivers, stones, etc. And even the tower of the church appears to have impressed them for in the village they call it *Mallku Mayor*. Likewise, scattered about the village and its surroundings we find small towers of temples also called *Mallkus*, which represent without distinction domes and ruins of the church.

Having had the privilege of living for almost a month among the Chipayas, we believe we are obliged to make a few recommendations to the government agencies concerned in view of the existing situation

[English text continues on p. 219]